indifference ; but in the breasts of many it dwells as in a fountain
and is ever ready to flow out.

Secondly, every particular kind of sin is not practised by every man, or natural to every man. There is, we have seen, at least
one form of sin which is common to all, but there are other kinds
which are peculiar to some men—one person being inclined to
pride, another addicted to intemperance., and a third distinguished
by his selfish attention to his own. interests and comforts.

Every man is liable to sin, just as every man is liable to
disease and death. But in how many different ways may death
come, and by the instrumentality of what a vast number of
diseases ! Sometimes it comes upon mankind insensibly, by the
slow progress of consumption ; at other times it dries up the
strength by the heat of fever ; or it lays its victim prostrate at
once by the stroke of paralysis. Now, just as the death which
reigns over all comes in a variety of ways, so the sin which also
rules over all presents itself in a great diversity of forms ; and
we might as well seek to number the diseases to which our
frame is incident, as the divers lusts which mankind serve.

Yet it is most assuredly a very fallacious mode of reasoning
which would lead us to look on mankind as not depraved,
merely because they are not addicted to every possible sin. We
suspect, however, that there are some who have no other ground
for regarding themselves as morally right except the absence oi
certain vices. Thus the miser congratulates himself on his not
having run in debt by extravagance, while the thoughtless
spendthrift rejoices that he is not so narrow-minded and con-
tracted in his dispositions and aims as the miser. The drunkard
boasts that he is. not dishonest, and the cunning, deceitful man
tells you, with an air of triumph, that he is not intemperate.
The man of dull temperament—whose soul resembles a day of
mists, without torrents of rain, indeed, but

perpetually cold—
not absolutely dark, but disclosing none of the distant land-
scapes on which the eye of faith delights to repose—never
brightened by the sunshine of hope, or warmed by the ardour
of fervent charity—assumes superiority, because he keeps free
from violent excitement, and extricates himself from difficulties
into which others, by their impetuosity, contrive to plunge.
Thus every man would infer, from the absence of some one sin,
the presence of a positive virtue.